

JULY 6.

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THE LIBERATOR.

portion of it. They could not afford to give to their readers the light of such resplendent truths.

What is it? Taking the literal definition given by dictionaries, who can escape? According to them, Dr. Arnold, one of the brightest lights of the English church, and Mr. Robertson, one of the most gifted preachers who ever stood in an Episcopalian pulpit, were infidels. So were Dr. Channing and Professor Norton. So are Henry Ward Beecher, James Martineau, and Dr. Hedge. Mr. Parker undoubtedly taught many false things; but that he was obnoxious to the charge of infidelity preferred against him, I deny. Not he is the infidel who believes *this* or *that*; but he who is false to the convictions of his conscience, and reverent to the great principle of justice and love. This is the infidelity Jesus denounced in such terrific language—the heresy that Paul rebuked with such telling power.

WOMAN REMOVED.
H. April 6, of congregation
Page, of Deerfield, N. H.,

on very poor health for a much fortitude. She was minded knowledge very easily as a teacher and trainer of a taste for the fine arts, in drawing and painting, journals, at different times—Peace, and Anti-Slavery, morally, socially and po-

bold and fearless, but modest, strong in the truth, a member of the Lyceum in often advancing the causes adjoining or distant towns, found in her a real helper, the approached death with it was to her a gate of wider which she could develop from the hindrances of life longed to be there, for the real womanhood of

as made an occasion for a ingracious on one part, and the intense opposition to its could well call for,

to Deerfield for interment, a member of either of the re-

vergeman (Rev. Mr. Whee-

by his numerous friends,

which was occupied from Society called "Methodist,"

e sought, and permission ob-

use of the Hall as desired,

clergymen was to officiate

the proper time, and be-

re, who came to pay the last

Page.

rumor said—for the first

persons holding the Hall,

of Dover, who had sub-

conduct the services of

as had, and it was resolved

into the hall, because he

speak of John Brown as an

believed himself to be do-

upon Harper's Ferry,

and the hall shut up,

of the Congregational

their house, and the

and the funeral services were

to the Hall in answer to a

minated—given of the fu-

all the churches.

Will Baptist Society (Rev.

services, as did Rev. Mr.

and speak to his appreciation

P. had sustained in the

—official members of

cially, evidently these cler-

have always stood up man-

and felt that they had

th of principle sufficient to

of contact with a man

logue John Brown.

official members,' whose

allow them to come into the

what a pity that a little of

Brown cannot be impar-

not only be strong to met

for whom he pleads—in

so fully spoken—when

face, before him who said,

bor as thyself'; also, 'In-

the least of these, ye

they may yet become

that 'John' who so fully

at, least, what has ever

proclaim liberty through-

the inhabitants thereof'

till, it may be that a few

days may establish this truly

own place.'

IOTA.

A PRIVATE LETTER.

(Vt.) June 12, 1860.

I recently anticipated attend-

New England Convention,

accident disabled him, and

dearest privilege to remain

all those days we had

was lying in my chamber,

pick-bed attendant. Favor-

the Anti-Slavery So-

only desired to attend some

springs—the most so nice

the elevating gospel of hu-

Mr. Garrison and yourself

tour our among

irresistible law, fashioning

, (so aptly alluded to by

not of contact with that

item which is no where

down-trodden are wort

comes to us laden with

supplying us with a copy of

speech. Better substitutes

the law of surroundings, I

Summer occupy a seat on

he would seem to be at

in the halls of Congress,

not be well for him, and

there. But what world

not a few salted

, framed in red gold, to

The honorable mention of

Sumner, and his reference

the renders of anti-slavery

so to all who read politi-

fall of a favorable effect.

Summer very highly ap-

of Mr. Garrison upon the

Christian calamities

rest life and perfect integ-

body has made a mistake

thing with more satisfac-

tive vindication of Mr. Gar-

is pitiful that such a vi-

, and highly suggestive

I refuse to publish only a

portion of it.

This letter was prepared for the Commemorative

Meeting held at Music Hall, Sunday, June 17,

in reference to the death of Theodore Parker.

He is often said that he was

chiefly a destroyer. That is

not true. He joined opposites here as elsewhere. He

is often said that he was

a wise man, whom the American Church for

the last fifteen years has persisted in calling "infidel,"

"atheist," "the arch heretic of the land!" Al-

there is no prejudice so blind as theological prejudice,

and no hatred so bitter as religious hatred. Infidelity

indeed pulled down with power, but also with power

and audacity he built up. He spurned the false;

but it was for love of the true. He lopped away

with an unsparing hand the foolish or hidden ex-

cessions of theological speculation; but so much

and more did he enlarge and affirm the simple ele-

ments, the universal truths, of faith and morals.

were infidels. So were Dr. Channing and Professor

Norton. So are Henry Ward Beecher, James Mar-

tineau, and Dr. Hedge. Mr. Parker undoubtedly

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his conscience, and reverent to the great principle of

justice and love. This is the infidelity Jesus de-

nounced in such terrific language—the heresy that

Paul rebuked with such telling power.

I say I think Mr. Parker taught theological errors,

* * * In Mr. Parker's death, New England has

lost one of her greatest and noblest men, and one, too,

in whom her richest culture blossomed. Though not

old yet, for the last fifteen years, he has occupied a

place in American Theology such as no other one

ever occupied. More have hung upon his spoken or

written words than upon any preacher's, living or

dead, this country has ever produced. Surely, then,

is turning your thoughts from the topics which usu-

ally occupy our attention in an hour like this, to the

life and character of such a man, a no apology is called

for. Indeed, though unable to speak the fitting

word, should such an opportunity pass unnoticed, I

should feel I had neglected a duty. It is incumbent

on the minister to draw lessons from God's revelation

in the present as well as in the past. And Heaven

never makes richer or fuller revelations than through

the lives and characters of those royal souls, which

by their love, fidelity and heroism, quicken our sense

of justice, increase our moral courage, deepen our

sense of Anti-Slavery, and inspire new endeavours to

improve, morally, socially and po-

rally.

I have alluded to the treatment he received at the hands of the American Church. In that treatment, we have painful evidence of the apostacy of the Church from the spirit of charity. It shows us how the Decalogue has been shortened, while the creed has been lengthened. We congratulate ourselves that modern civilization has outgrown persecution. True, we have no racks to torture the bodies of unbelievers; we kindle no fog around all its malignity; we heap the most odious epithets upon a man whose daily life was a bright exhibition of all the Christian virtues, simply because, in his honest investigations, he was more richly endowed with the spirit of inquiry and research than any other man. He was a true Christian, and his name will be a sacrifice to the cause of Anti-Slavery.

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POETRY.

For the Liberator.

A TRIBUTE TO THE MEMORY OF THEODORE PARKER.

Gone before us, O! our brother,
To whose look we for another
In thy place to stand!

Our noble ones are falling,
As all the Autumn leaves,
Gathered by Death the Reaper—
Like Autumn's gathered sheaves.

The purest and the bravest,
They pass from us away,
When most we need their words of cheer,
To aid us in life's way.

The hearts that never faltered
In the darkest trial-hour,
That ever dared to combat Wrong,
Nor fawning knelt to Power;

That for Humanity opprest
Had ever listening ear;
And when the lowliest asked for aid,
A Brother's voice could hear.

And, 'mid the nobly-gifted ones
That History's page enrolls,
PARKER, thy name must foremost stand
Long true heroic souls!

New England's rocky hills have nursed
Full many a spirit brave;
But ne'er a nobler son than he,
Who rests by Arno's wave!

And, o'er that green Italian grave,
Will many a tear be shed;
And reverent hearts will homage pay
Unto the noble dead!

And though the bondman's weary feet
May never press that strand,
Or kneel beside the sacred mound,
In that fair, sunny land—

And though his glowing words of power
Their eyes may never trace,
Or gaze upon the pictured form
Of that pure, manly face—

Yet will their very souls be stirred
At memory of his name;
And blessings on his grave will rest,
Twined with the wreaths of Fame!

Oh! sure 'will be a blessed thought,
When Death stands by our side,
To know like him we have been true,
Not turned from Right side.

We thank thee, Father! that he lived:
We sorrow that he died:
Oh, make us, like him, strong and brave
To meet Oppression's tide!

Barre, June, 1860.

CARINE.

From the New York Independent.

THE MIND ITS OWN PLACE.

Good and Evil.

*Great peace have they that love thy law, and
nothing shall offend them.—PSALM.

*The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven.—MILTON.

*Ah! what a sign is it of evil life,
When death's approach is seen as terrible!
—SHAKESPEARE.